June 15
1922

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

*"Wo unto them that fight against God and the people of his Church"* (II. NEPHI 25: 14).

No. 24, Vol. LXXXIV. Thursday, June 15, 1922. Price One Penny.

## THE SOURCE OF AUTHORITY.

ELDER WILLIAM A. HYDE.

AUTHORITY, "the right to command and to enforce obedience; the right to act officially," is based upon power. The right to direct the operations of this earth and its inhabitants is founded in Omnipotence. God alone possesses that, and he is the source of all authority. God, as we thus speak of him, being the first in the Holy Trinity of the Father, the Son and the Holy Ghost, the Father being the head by reason of his parenthood and seniority.

The names Lord and God are applied to the Supreme Being as well as to his Son, Jesus Christ. This is shown in these passages: "Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob." "And God spake unto Moses, and said unto him, I am the Lord."

The Son's authority was acquired by the gift from the Father. John said of him: "The Father loveth the Son and hath given all things into his hand." Also: "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." That this authority was not altogether acquired by his actual sacrifice, but was given before the earth was peopled, is learned by this passage: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made. . . . And the Word was made flesh and dwelt among us." But that his authority was acquired by his obedience, and willingness to be a propitiation for the sins of the world, is shown by the further saying of John: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of

the world." It is clear by this that a covenant or agreement had been entered into by the Son when the earth was being founded, and that from that time he was the agreed expiation for the sins of all of earth's prospective inhabitants, and had honor and power by reason of such sacrifice and service.

We learn also that he was a Creator, that under the Father he made all things pertaining to the earth, for "without him was not anything made." He appears then as the Creator, Saviour and Lord of the earth, under the Father. Something of the wonderful future of the coming Messiah was made known to the wondering Virgin when the angel said: "He shall be great, and shall be called the Son of the Highest, and the Lord shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

It is significant that Christ "is Lord even of the Sabbath day." This is equivalent to saying that, as Creator, he might, if he so desired, vary or modify the terms of the Sabbath observance, for the Sabbath was essentially his day. He exercised a power that came to him by reason of his propitiation for sin, that is—to forgive sin. Said the Apostle: "Him hath God exalted with his right hand, to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins." This is not the forgiveness that a man might extend to his neighbor for his trespasses, but the act of the Supreme Judge given by virtue of his authority, and reaching those sins which are washed away only by contrition and repentance.

Christ also occupies the position of a Mediator—to make intercession between man and God. Ultimate authority is in God alone, but our Saviour brings us to the Father. Said he: "I am the way, the truth and the life: no man cometh to the Father but by me." All things are to be done through the Son. His name attached to any petition or process gives it standing before the Supreme Judge of Heaven. "Whatsoever ye shall ask the Father in my name, he will give it you." By virtue of his sacrifice, Christ obtained the right to stand as Mediator, but before the consummation of his earthly work he had not had that position. After his resurrection and at the close of his instructions to his Apostles he said: "Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full." And advising his disciples that the time would come when he would speak no more in proverbs, he said: "At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you; for the Father himself loveth you because ye have loved me, and have believed that I came out from God."

Now we learn that Christ assumes not only the role of Mediator, but the authority also of Judge, for says Paul: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again,

who is even at the right of God, who also maketh intercession for us."

One of the finest and most appealing conceptions of the Christ is that, as an advocate, he stands at the bar of God to plead for weak and sinful humanity. John, in closing a wonderful exhortation and warning directed against sin, said: "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." God the Father, then, cannot be approached but through God the Son, the Mediator and Advocate. God the Son, the Creator, having made the earth under the Father, now uses his great offices to save and redeem it and its inhabitants.

As we study the Scriptures, this fact seems to become very apparent: that the Son has been given full and complete jurisdiction over the earth. In the beginning he created it; it was his mission to redeem the fallen race of men; but all the time we find him acknowledging the higher authority of the Father. One cannot escape the conviction that the earth, one of many similar creations, no doubt, is the Son's, given to him by the Father, who holds a relatively larger and more extensive authority in the midst of the great universe of God. "The Father," it is said, "judgeth no man, but hath committed all judgment unto the Son: and hath given him authority to execute judgment also, because he is the Son of man." Judgment must be executed on a basis of law. Paul says: "In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel." Then that Gospel which "is the power of God unto salvation to every one that believeth" will be the law by which all men will be judged by Jesus Christ, its author.

It is quite clear that we are directly answerable to Christ, and that we are under his immediate jurisdiction. Therefore what divine authority we may have must be acquired from him. The Father is the ultimate, the Son the mediate source of authority, and from them must come all concessions, influences, permissions, authorizations and precedents that are binding. These are and have been given at first hand, as when in the beginning God gave Adam instructions, and dominion over the earth, and when later he spake unto Moses, saying: "See, I have made thee a god to Pharoah: and Aaron, thy brother shall be thy prophet. Thou shalt speak all that I command thee." From that time, there was close connection between God and his servant Moses. Through him were the commandments and the law given, and by him, under the direction of Jehovah, were the children of Israel brought up to the promised land. The voice of the Lord came to Isaiah, asking the question: "Whom shall I send, and who will go for us?" To which the prophet answered: "Here am I, send me." Ezekiel describes the appearance and glory of the Lord, as he "heard a voice of one that spake." The Lord later said to him: "Son of man, go, get thee unto the house of Israel, and speak

with my words unto them." And again, the Lord, angered at the iniquity of certain princes of Israel, commanded Ezekiel to "prophesy against them." Amos tells of how his authority was acquired direct from God. He relates that he was a herdsman "and a gatherer of sycamore fruit" when the Lord said unto him: "Go prophesy unto my people Israel."

These are a few out of the many instances where the Lord spoke directly to his servants, authorizing them and in some instances directing them just what to say, and by that means conveying to the people by a messenger his very word, direct from his lips. With others, there was still something else required as a medium from God to man. An example of this we see in the case of Ezekiel. After the Lord's commandment that he should prophesy to the princes who "devised mischief," the record continues: "And the Spirit of the Lord fell upon me, and said unto me, speak: Thus saith the Lord: Thus have ye said, O house of Israel; for I know the things that come into your mind, every one of them." In this instance, there was a power that brought to Ezekiel the things that he should say in carrying out the command of God to prophesy, and this power revealed to the prophet the things that had come into the minds of others. It is this medium, used by the Father and the Son, that we now desire to understand in connection with the powers with which it is associated and by which it acts.

Whatever mystery is attached to the characteristics of the Father and of the Son. is increased as we study the wonderful third person in the Holy Trinity—the Holy Ghost. As the third person in the Godhead, the Holy Ghost is also known as the Comforter, the Holy Spirit, the Spirit of God, the Spirit of Truth, and under these and other titles this divine power acts in a ministerial capacity for the Father and the Son. By this the Father and the Son act upon the minds of men. As his name—Truth—signifies, he is an enlightening influence. This Spirit has all knowledge. Says John of him: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The Holy Ghost ministers to man in the absence of the Son. This perhaps for the very good reason that the principal being present, there would be no necessity for an agent. This is brought out plainly in the saying of the Master: "It is expedient for you that I go away: "for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." One mission or duty of the Comforter, or the Holy Ghost, then, is to take the place of the Master. Being a representative of the Son, he will necessarily bear witness of him. Said John: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the

Father, he shall testify of me." This Holy Ghost being given to men, brings unto them the power to testify of Christ, as witness the words of the resurrected Master to his Apostles: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." The testimony thus given of Christ by these men whom he said had "known him from the beginning" of his ministry was superior to the ordinary knowledge of the physical senses, "For the Spirit searcheth all things, yea, the deep things of God."

The Spirit of God in man, then, is an authoritative source of truth, and a necessary medium to convey the truth to his comprehension. The seeing of the eye and the hearing of the ear cannot convey it with full potency to the heart of man. The presence of the Master could not or did not do it, but see now the transformation that comes upon the Apostles when the "Holy Ghost in cloven tongues like as of fire. . . . sat upon each of them." Then Peter, with boldness and mighty persuasion, could expound and bear witness until the multitude were pricked in their hearts and converted.

The Holy Ghost is the authoritive seal of God upon men, showing his acceptance of them. Men, by performing their works of repentance and baptism, cannot enter into a fulness of fellowship with the Father without this seal upon them. Witness the incident of the confirmation of those who had been baptized of John, but who had not yet received the baptism of the Spirit (Acts 19: 1-6). The Holy Ghost proceeds forth from the Father to bear witness of the Son and of his saving grace, and to enlighten the minds of men. He is subject to the Father and the Son, and is in unity with them. He is the messenger and medium by which the Father and the Son minister to the human race.

The Spirit of God is the universal agent of the Father, proceeding from its divine source and filling the immensity of space. By its presence God is everywhere. The Psalmist clearly understood this, as shown by his poetic description of this universal medium: "Whither shall I go from thy spirit? Or whether shall I flee from thy presence? If I ascend up into heaven thou art there: if I make my bed in hell behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there thy hand shall lead me, and thy right hand shall hold me." Clearly, where the Spirit of God is, there God himself is, for by this medium is he in contact with all things in the universe that he has created. This Spirit, in fact, had its work in the creation, for "the Spirit of God moved upon the face of the waters," and where before there was chaos and darkness there came order and light. God is even in us as shown by John in this illuminating passage: "And hereby we know that he abideth in us, by the Spirit which he hath given us."

As the Father and the Son are one, so are the Father, Son and Holy Ghost united, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

These conclusions are unavoidable from the passages quoted:

1. There can be no ultimate authority in anything, except it shall originate in the Omnipotent Trinity of Godhead.

2. There can be nothing binding upon the spirits of men unless it shall originate in the law of God.

3. No man can speak for God unless he speak under the influence of the Holy Ghost, or speaks the message that God shall give him.

4. No man may authoritatively speak or act for God upon his own initiative. He must be called of God.

---

## WOMEN WHO SMOKE.

In a Clipsheet issued by the Board of Temperance, Prohibition and Public Morals of the M. E. Church, 110 Maryland Avenue, N. E., Washington, D. C., the editor says: "There was recently quite a little furore in New York because the police were erroneously informed that an ordinance had been passed prohibiting the proprietor of any public place, such as a restaurant, from permitting women to smoke therein. . . . Women who smoke certainly show scant respect for their own womanhood. God himself is responsible for the differences between a woman and a man, and the proper sort of women are proud of them and fully realize that they incur certain obligations because of them.

"The woman who smokes is at best a poor imitation of a man. An imitation is seldom very much to be admired, whether it is imitation furniture, jewelry, or men. In trying to imitate a man, a woman shows an altogether unwarranted sense of inferiority.

"The public press reports that some prominent women, in commenting on the action of the New York police, said that: 'Most of the more intelligent women smoke.' If this woman really believes this, God help her—no one else can. Most of the women who smoke are poor, draggled-out, pathetic creatures, who have gotten an idea into their heads from certain novels and magazines that it is 'smart.' Of course, a few really 'smart' women do it, if 'smart' is a proper adjective to apply to a woman of little sense and much money.

"Meanwhile, the real women of the country, nearly fifty million of them, are going their own sweet way, using the brains God gave them, respecting themselves and respected by the remainder of the population. For every woman who smokes there are easily a thousand who do not."

## DEAN INGE ON POST-WAR MORALS.

In a sermon preached recently at St. Paul's Cathedral, London, Dean Inge spoke scathingly of the moral tone of the age, to which the stern choice between good and evil, he said, meant little. We did not think that anybody ought to be punished. Our whole ambition was to give others a good time, and to have a good time ourselves. He contended that the war had not improved the moral tone of our people; in some ways it had made it worse. He could not doubt that we were threatened with a great outbreak of licentiousness, such as that which disgraced the country in the reign of Charles II., and again during the Regency after the great war with Napoleon. Authority in morals seemed to have lost its force. Men and women did what was right in their own eyes.

By a curious contradiction, of which history has seen other examples, there was a widespread want of faith in the Christian revelation, combined with an outbreak of puerile superstition which carried us back to the mentality of primitive barbarians. Some would accept what they took to be the social ethics of Christianity, but they were not at all willing to accept the individual ethics of Christianity.

"How many people," he asked, "now take at all seriously what our religion tells us about repentance, conversion, prayer, and moral struggle? How many really understand that the Christian has to live as a soldier on a campaign, or as an athlete training for a race? How many make a practice of self-examination, of meditation, of earnest prayer? We do not see among us the temper of the combatant. Is it any wonder that we do not see the temper of the conqueror?"

---

## MORMON.

A Prophet thou, whose ancient voice
Goes forth to men of many climes—
To bid them make of God their choice
In these, the "fulness of the times."

Thy name is heard in many lands—
And held for good and ill;
Thy message reaches human hands
From out Cumorah's hill.

The book which bears thy name
Is spread upon the earth,
To gain a sacred fame
When men shall know its worth.

We owe thee many thanks
For the message we've received,
For the mercies which God grants,
To those who have believed.

Aubrey Parker.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, JUNE 15, 1922.

## EDITORIAL:

## THE WISDOM THAT PERISHES.

"WHEREFORE the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (Isaiah 29: 13, 14).

What is termed "Mormonism" claims to be the fulfillment of these prophetic words, and most strikingly have they been realized in the relations of the Lord's latter-day work to the lofty and the learned who have endeavored in a worldly way and by means of human wisdom to account for and dispose of it. Strange that men and women, intelligent, educated and profound, can survey this great religious and social phenomenon, and not see in it something more than a topic to be treated lightly or in a spirit of harshness and intolerance. Giants in intellect as to other themes, when they deal with the doctrines, aims and purposes of the Latter-day Saints, they seem suddenly changed into dwarfs, mere children, as powerless to cope with the mighty problem as were the learned Rabbis in the Temple with the youthful and divine Son of God.

Especially is this the case when they approach the question in a captious mood, determined to find fault, to berate and ridicule, rather than to fairly investigate. They cannot analyze, cannot even grasp it, and appear incapable of forming any just or adequate conception regarding it.

Even those who concede to "Mormonism" a magnificent Church organization, doctrines replete with poetry and philosophy, and a strength of position almost if not absolutely unrivalled, assume that the founder of the Church, the farm-boy prophet, stumbled upon something of which he did not know the true value, and that it was sheer luck which gave to "Mormonism" its recognized vantage-ground. One scholarly man, in attempting to explain away the Prophet's mental attitude and marvellous assertions, went so far as to assert that Joseph Smith was an epileptic, and had fallen in a fit when he saw the wonderful visions described by him. A distinct departure, this, from the charge of conscious

duplicity usually flung at him. He was sincere, then, however mistaken, and while he did not actually behold the Father and the Son, did not really gaze upon the glories of Eternity, but only imagined it all, he was not guilty of intent to defraud. So far, so good. But what must be thought of the mental make-up and attitude of a would-be master of psychology—for such indeed was the author of this astounding hypothesis—who could hold that the unparalleled organization of the "Mormon" Church, conceded by intelligent observers of all creeds and parties to be one of the most perfect systems of government the world has ever known, to say nothing of its poetic and profound philosophical tenets, logical, reasonable and consistent—that all these sprang from the disordered brain of a fourteen year old boy, who had fallen in an epileptic fit? Was there ever a more glaring example of "the wisdom of the wise" perishing in the presence of the "marvellous work and wonder?"

A Bishop of the Episcopal Church—an erudite and estimable gentleman, by the way—once said to me: "My main objection to Mormonism is its narrowness, its illiberality. You Mormons are not interested in anything going on outside of your own system. You are insulated, wrapt up in yourselves, you take no note of what other peoples are doing, and you give them no credit for the good that they accomplish." He went on to enumerate the many splendid achievements of scholars, scientists and humanitarians, whose works, he said, were ignored by the Latter-day Saints, or looked upon as matters of little or no moment. He mentioned particularly the retranslation of the Scriptures, the uncovering of ancient ruins, the deciphering of mystical inscriptions on old-time obelisks, the founding of hospitals, the maintainance of missions, the publication of the Bible by millions of copies, and the persistent efforts made by Christian propagandists to place one in every home. "But," said he, "you take no account of these things, you do not commend such labors, you deem them all vain and of no worth."

The Bishop's remark surprised me. I was astonished that one so well informed in other ways could know so little about my people and my religion. There may be such a thing as a narrow "Mormon"; there may be such a thing as a narrow notion in the mind of some "Mormon"; but there never was and there never will be such a thing as a narrow "Mormonism." To those who know it best, it is a synonym for largeness and liberality, another name for all that is broad, generous, charitable and sublime.

So far from ignoring what other peoples and other systems are doing, the typical "Mormon" takes careful note of all that happens in any and every part of the world; and the spirit of his religion—the spirit that "searcheth all things"—enables him to assign events and achievements to their proper place in the Universal Scheme. He appreciates and applauds every step in the

march of human progress. "If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things."

Contrary to my Christian friend's erroneous deduction, the Latter-day Saints *are* interested in the retranslation of the Scriptures. Joseph Smith himself was a translator. He gave to the world the Book of Mormon and the Book of Abraham by translation. He also revised, by the Spirit of Revelation, the English version of the Hebrew Bible. And as for archeological discoveries, the uncovering of buried cities and civilizations, we hail them with joy, especially those that throw light upon and confirm the Book of Mormon, that silent witness "whispering from the dust" of America's mystical and prehistoric past.

Go on, good Christian brother! Build as many hospitals and found as many missions as you like, in Utah or elsewhere. The "Mormons" will not insult you, throw mud at you, lie about you, or demand from the Government your deportation. Spread the glad tidings over the world. Sound the Saviour's fame from pole to pole. You cannot blazon the name of Jesus Christ too far or too widely to suit us. You cannot publish too many Bibles, or place them in too many homes. Such commendable enterprise makes the follow-up work of the "Mormon" missionary just that much less difficult. It virtually prepares the way before him, introducing the message that he comes to proclaim. The Book of Mormon, "The Stick of Joseph," and the Hebrew Bible, "The Stick of Judah," are one in the hand of the Lord, and "one in the hand of Ephraim" (Latter-day Israel), chosen and commissioned to make all things ready for the Saviour's second coming.

Do you wish to know whether these things are true? Then humble your hearts and repent of your sins; accept baptism at the hands of God's servants—baptism of water and of the Spirit—and your souls shall be cleansed and illumined, and you shall receive, by the Gift of the Holy Ghost, a perceptive power, a spiritual enlightenment, which the world, with all its learning, does not possess, which books do not contain, nor colleges and universities impart. It comes only in one way—God's way, not man's. The followers of Joseph Smith possess it because they have bowed to the will of Heaven and rendered obedience to its laws, thus making themselves worthy of the inestimable boon. All men may have it upon precisely the same conditions.

No weapon formed against God's work can prosper, and every tongue that rises up in judgment against it, He will condemn. Those who try to account for it in any other way than is here laid down, rank themselves with those to whom Isaiah was referring when he said: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

O. F. W.

---

THINGS decay—ideas live on forever.

## NORWEGIANS PROTEST AGAINST ERRONEOUS IDEAS ABOUT "MORMONS."

FOLLOWING is the text of the remonstrance which Norwegians at their festival in the Granite stake tabernacle, Salt Lake City, on the 17th ult., adopted, in answer to a ruling of the Norwegian Foreign Office at Christiania that the "Mormons" can not be considered Christians and that the activities of "Mormon" missionaries in Norway are harmful to that country and people. The resolutions were adopted on motion of John M. Hanson, Norwegian Vice Consul, and a non-"Mormon." By a rising vote all present—between four and five hundred—approved the adoption. Later the remonstrance, in printed form, was signed by more than two hundred adult Norwegians, a large percentage of whom are not members of the "Mormon" Church. The text of the remonstrance follows:

"To whom it may concern:

"The signatories hereto, men and women, citizens of the State of Utah, and of the United States of America, of Norwegian birth or descent, assembled at Salt Lake City, Utah, on this the 17th day of May, 1922, for the purpose of publicly celebrating 'The Great Day' of our native land, which we do every year, being of diverse religious, social and political affiliations, but united in love for Norway and its institutions, and also for Truth, Justice, and Liberty:

"Respectfully represent with feelings akin to sorrow, that the Honorable Minister of the Royal Foreign Office at Christiania, Norway, May 24th, 1921, wrote the Minister of the United States in Norway 'That the 'Mormons,' in the opinion of the Church Department, and Theological faculty, cannot be considered Christians,' and also that "In the course of a debate in The Storting regarding the religions practices of the 'Mormons' some time ago, their propaganda was described by all the speakers as harmful' . . . 'and has as its purpose the winning of young women for emigration to Utah,' and for these reasons 'The department of Justice considers that it must maintain the view that the visaing of passports of 'Mormon' missionaries would involve an official permission for the practice of an activity concerning whose harmfulness no doubt has been felt in Norway up to the present time.'

"We respectfully assert, on our honor as Nordmen and citizens of the United States, that the statements above noted misrepresent the facts and the truth in the premises. The 'Mormons' are among the most sincere and devout Christians in the world. Their every religious act is performed in the name of the Lord Jesus Christ, and their faith and doctrines are his teachings.

"Their practices are not harmful, but beneficial to all mankind

who adopt them in any part of the world. The 'Mormons' teach and practice faith in God the Father of all, and in Jesus Christ, his Son, and in the Holy Ghost; also strict morality of a single standard for men and women; abstinence from intoxicating beverages and tobacco, obedience to law and civil authority, and every other Christian virtue.

"Their missionaries preach nothing but the Gospel of the Lord Jesus Christ as contained in the Bible, to men and women alike, without respect to age. The statement that its purpose is 'the winning of young women for emigration to Utah' is without foundation in fact, for there is a surplus of young unmarried women in Utah, and emigration is not advocated at all.

"The annual birth rate among the 'Mormons' is 37.3 per 1,000; and the death rate 5.2 per 1,000; 75 per cent of them own their own homes and are free and prosperous. The late honorable Franklin K. Lane, U.S. Secretary of the Interior, wrote over his own signature in June, 1920: 'Never speak disrespectfully of the 'Mormon' Church. It has as law-abiding, steady, hard-working, kindly a group of people as will be found anywhere this round globe over.'

"The undersigned believe that the well-known love of truth, fairness and liberality of the officials and people of Norway, when the facts in the premises are made known to them, will modify the above-quoted misrepresentations and accord the 'Mormons' their rights the same as all other Christian people who may desire to visit our native land.

"With love and respect for Norway and the Truth, we subscribe our names hereunto the day and year above written."

---

## MINUTES OF THE LIVERPOOL CONFERENCE.

THE Latter-day Saints of the Liverpool conference, which includes Burnley, Morecambe, Nelson, Blackburn, Wigan and Liverpool, met in their regular annual gathering at the Co-operative hall, Burnley, on Sunday, June 4th. Three sessions were held, all well attended, and the proceedings were spirited throughout. There were present from the mission headquarters in Liverpool, President Orson F. Whitney, and two of his associates, namely, Elders William A. Morton and Elbert R. Curtis. President Harold Harper Bennett and all the traveling elders of the conference were also in attendance.

The first session was opened by singing "Come let us anew." Prayer by Elder Frederick J. Webley. Singing, "He died, the great Redeemer died." The sacrament was administered by Brothers John E. Owens and Tom Mozley.

President Bennett extended a hearty welcome to all present and hoped that much good would result from the conference.

An interesting program was rendered by members of the Burnley branch Sunday-school: Thomas Hardy gave an account of the first mission to the Lamanites; George West told of the introduction of the Gospel into England by Elder Heber C. Kimball: John Heyes told of the success which had attended the labors of Elder Wilford Woodruff in the south of England; and James Pickles related interesting experiences of Elder Jedediah M. Grant, while laboring as a missionary in the Southern States of America. The solo, "Send out thy light," was pleasingly sung by President Bennett.

President Whitney then addressed the congregation. He told of remarkable prophecies made by the Prophet Joseph Smith and President Wilford Woodruff, and how the inspired predictions of these men of God had been fulfilled. The Lord, he said, is angry with the wicked, and has decreed that judgments shall be poured out upon them if they do not repent. He exhorted the saints to keep the commandments of God, so that they may enjoy his divine favor and blessings.

Elder Morton spoke impressively on "The Gospel of Service," basing his remarks on the words of the Prophet-king Mosiah: "Behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God." The congregation sang, "Israel, Israel, God is calling."

Conference resumed at 2 p.m. Singing, "Hail to the brightness of Zion's glad morning." Invocation, Elder Clayton B. Turner. "We thank Thee, O God, for a Prophet" was spiritedly sung by the congregation. President Bennett presented the general, mission and conference authorities, who were unanimously sustained.

Elder Curtis delivered a very interesting and instructive address on the principle of revelation. He said that this is the rock on which the Church of Christ is founded. The Lord, he declared, is not a respecter of persons; he has as great interest in and love for the people who dwell on the earth to-day as he had for those who lived in former dispensations. The day of revelation is not past, as people have been erroneously taught to believe. The Lord is revealing his mind and will to his servants to-day as he did in ancient times. The Gospel has been restored, the Church of Christ has been re-established, and the way is being prepared for the coming of the King of kings. Missionary experiences were then related by Elders Ronald M. Jones, Leonard D. Jenson, Q. David Hansen, and George T. Patrick. Sisters Ellen and Mary Duckworth sang with feeling the hymn "As the dew from heaven distilling."

President Whitney spoke on the various Gospel dispensations, characterizing this dispensation as the greatest of all. He exhorted his hearers to seek for knowledge of the things of God, which, he said, would make them wise unto salvation.

Elder Morton expressed the hope that none of those present had lost their first love. The saints, he said, are the salt of the earth, but if the salt should lose its savor it would be of no value. He reminded the congregation of what Christ had said to his disciples: "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." Those who separate themselves from the Church of Christ are like branches that have been separated from the vine; they lose the strength of the vine and die spiritually.

Benediction by Elder Joseph R. Boothe.

At 6 p.m. began the closing session of the conference. Singing, "Praise to the man who communed with Jehovah." Invocation, Elder John H. Parkinson.

President Orson F. Whitney, in his address, began with a reference to the Apostle John and his vision on the Isle of Patmos, wherein he "saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell upon the earth," and declared that "Mormonism," so-called, was the fulfillment of this prediction. The "falling away" foreseen by Saint Paul was taking place, the speaker said, while John was gazing upon the future restoration of the ancient faith. This came to pass in the year 1820, through the instrumentality of Joseph Smith, a farmer's son, in the backwoods of Western New York, U. S. A. To him God the Father and God the Son appeared in vision, and opened a new Gospel dispensation, one destined to prepare the way before the coming of the Lord in his glory. The Church of Christ had to be reorganized and the scattered house of Israel gathered as a preparation for the glorious event, foretold by ancient prophets and fulfilled in the coming forth of what the world calls "Mormonism." Joseph Smith brought back the lost knowledge of the true God, the God of the Bible, the God who made man in his own image, and of whom Jesus Christ, the Son, is the express likeness. Joseph Smith also began the work of Israel's restoration. He was lineally descended from the Hebrew patriarchs, and the Latter-day Saints, wherever found, are of the blood of Ephraim, who, in Israel's ancient dispersion, "mixed himself among the people," as indicated by the Prophet Hosea. Their object is to build Zion, the New Jerusalem, unto which the Lord will come. This will be upon the North American Continent, unto which all the scattered tribes will gather excepting Judah. The Jews will rebuild the old Jerusalem, and there meet their Lord, their crucified Messiah, as their prophets predicted. God inspired Columbus to discover America, and the Pilgrim Fathers, with others, to found the republic of the United States, a free nation guaranteeing religious liberty to all, in order that His great latter-day work might come forth under the protecting aegis of the American Constitution. Great Britain has also been used by the God of Israel to befriend the Jews, one of whom she made her

Prime Minister, and another, more recently, the Governor of Palestine, wrested during the Great War from the rule of the Turk, whose sway ended with the capture of Jerusalem by General Allenby and a British army in December, 1917.

Joseph Smith shattered the once prevalent doctrine, that half the world were predestined to be saved and the other half to be damned, regardless of any good of evil done by them. He reproclaimed the doctrine of John the Revelator, that all men, when risen from the grave, will stand before the Great White Throne and be judged and rewarded according to their works. All men will be saved, except a few called sons of perdition, who prove recreant to the Truth after they have received it, and trample upon it as a thing of nonght. But the saved will not all inherit the same degree of glory. The glorified planets are God's kingdoms, parts of his universal empire, and to each kingdom there is a law—celestial, terrestrial, or telestial. They who inherit any of these glories must obey the law pertaining thereto. "In my Father's house are many mansions," said the Savionr, "I go to prepare a place for yon, that where I am there ye may be also." He was not speaking to all the world when he said that, but was addressing himself to his faithful disciples, the only class to whom such a promise could consistently be given. The wicked and impenitent will not be where Christ is in the great hereafter. They will be cast down to hell, but if they repent, even there, they can be saved, though not in the highest glory. Celestial glory is for those who receive the Gospel here, or would have received it had they been given the opportunity. Terrestrial glory is for those who are not valiant, who reject the Gospel on earth, but receive the testimony of Jesus in the spirit world. They differ from the celestial inhabitants as the moon differs from the sun. The inhabitants of the telestial worlds are those who have been punished for their sins. Having paid their debt, they are liberated, but not till the last resurrection, at the end of Christ's millennial reign. These inherit a glory comparable to the twinkling stars, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end.

The book sealed with seven seals, which John beheld in his vision on Patmos, Joseph Smith declares to be the true history of God's dealings with man during the seven thousand years of earth's temporal existence. In other words, there are seven millenniums, or seven great days, each of a thousand years, during which mother earth will complete her mortal pilgrimage. Six of these are working days, and the seventh is the Sabbath, the day of rest. Four of these great days had passed before Christ came, and two of them have gone by since. Consequently we are now in the Saturday evening of time, at or near the end of the sixth day, the week-end of human history. Morning will break upon the great Millennium, the thousand years of peace, the Sabbath

of the world. The earth is God's house and he is coming to live in it, and to make of it a glorified mansion, but before he comes it must be cleansed of all iniquity and be made a fit place for Gods and angels to dwell in. The wicked will be destroyed, but not before they have had full warning, and this is the significance of the restored Gospel and its promulgation to all nations. These despised "Mormon" Elders are servants of God, who leave their homes and travel at their own expense, patiently enduring all sorts of insults and slanders, in order to deliver their warning message to earth's inhabitants. Blessed are they who treat them kindly, and woe unto those who persecute them. The Lord is coming to call all men to account, and at his judgment seat those who have befriended his servants and those who have abused them will hear from the lips of the Son of God, their Saviour, this solemn pronouncement: "Inasmuch as ye did it even to one of the least of these my brethren, ye did it unto me."

The benediction was pronounced by Elder William A. Morton.

GEORGE T. PATRICK, Clerk.

## FROM THE MISSION FIELD.

**Baptisms.**—A baptismal service was held at the Latter-day Saints' chapel, Sheffield, Sunday afternoon, the 28th ult., when nine candidates were baptized by Elders Alvin G. Lovell and Ervin Rawlings. They were confirmed by President J. W. Ernest Tomlinson, Elders J. Fred Pingree, David W. Goddard, Leigh W. Clark, Homer Taylor, James R. Williams, James Brook, and Clarence L. Giles.

On Saturday, the 3rd inst., a large number of saints and investigators assembled at the Govanhill baths, Glasgow, where an impressive baptismal service was held. President John B. Cummock delivered a short address on the essentiality of baptism. Ten candidates were baptized by elders Frank W. McGhie and R. Obra Pearce. They were confirmed the following day by traveling elders, the president of the Glasgow branch and his counselors.

CONTENTS:


The Source of Authority ... 369
Women Who Smoke ... ... 374
Poetry: Mormon ... ... ... 375
Editorial:
The Wisdom that Perishes 376
Norwegians Protest Against Erroneous Ideas About "Mormons" ... ... ... 379
Minutes of the Liverpool Conference ... ... ... ... 380
From the Mission Field ... ... 384


EDITED, PRINTED AND PUBLISHED BY ORSON F. WHITNEY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.